SPECIAL COLLECTIONS

EAST WEST 東西報

THE CHINESE-AMERICAN JOURNAL • PUBLISHED WEDNESDAYS • VOLUME 10, NUMBER 28 • JULY 7, 1976 • 20 CENTS

OAKLAND'S PROGRESSIVES SPLIT INTO TWO FACTIONS

By RICHARD SPRINGER

OAKLAND — A split has developed among the progressive community workers in the Chinatown here. East Bay Asians for Community Action, Inc. (EBACA) dissolved itself last month a few weeks after dissident members of the organization led a takeover of their center, Danish Hall at 164 11th Street.

The original organizers of EBACA have formed a new group, Asian Community for Mass Action (ACMA), and have a new location at 702 Alice Street, a few blocks from the old center. Many of their adult students and young people in the youth programs have stayed supportive of the EBACA "regulars" after failing to persuade the dissidents to publicly explain their reasons for the takeover of the center.

According to both sides in the dispute, grave differences had surfaced months before the open break. The EBACA regulars criticized themselves in a June 13 circular for not "opening up about these problems earlier for public discussion."

"Last Spring," says the dissolution circular, "some of the EBACA workers (8) began to disagree with the goals and purposes of EBACA." The statement goes on to detail the ways the dissidents "had attempted to discredit and undermine EBACA on various occasions."

ISSUES

The basic issues leading up to the May 25 takeover seem to be the unauthorized use of the EBACA name and center. East/West has interviewed members of both factions. The dissidents say they were upset that those running EBACA were deliberately putting obstacles in their way. The EBACA leaders say that the eight others were determined that EBACA "not be a community organization fighting for democratic rights."

Matters came to a head, according to the dissidents, when EBACA asked that all members of the organization turn in their keys to the center. They felt they were being squeezed out of the center and would not be allowed to freely circulate their newspaper, "The Worker," a leftist publication.

EBACA regulars say they were worrried about some incidents of pilferage at the center and they had no intention of squeezing anyone out. All were free to participate in the center, as long as they went through channels democratically.

INTIMIDATED

On the night of May 25, the EBACA dissidents and about 15 other non-EBACA members set up tables in the center to sell "The Worker" and cirulate a petition supporting the tenants of San Francisco's International Hotel.

EBACA teachers and students arrived for classes and felt intimidated by the group. When the teachers asked them to leave, the dissidents refused. They occuped the center and changed the locks themselves the next day.

The EBACA circular states that "the fact that the whole thing happened so suddenly but was so well organized indicates that the action was premeditated and planned. (Later we were told that they even had clubs and sticks ready inside the center)."

The dissidents say they were just quicker to the punch.

During the next few days after May 25, the students of EBACA's community school tried to organize an open discussion of the split and the takeover of the center. During this time, the EBACA teachers were barred from the center and some members of the Asian Community Center in San Francisco tried to persuade the students to leave their teachers and join the new group at Danish Hall.

OPEN

Thirty-four EBACA students called an open meeting at Lincoln School Auditorium on May 30, to discuss the takeover and the issues dividing the two factions. The dissidents boycotted the meeting, although they were informed it would take place. One of them told East/West that they felt the meeting was tacked against them.

That same night matters turned ugly. About 30 of the EBACA regulars went back to the center. They persuaded the landlady to open the hall so that they could take out some of the supplies. Just as they were leaving, according to the circular, "several cars began to arrive with people wearing hard hats, evidently prepared for action." Some of the people supporting the dissidents were "white males carrying baseball bats" said one EBACA member.

Later than night, four EBACA supporters were chased in their van, "and felt their lives were being threatened." They ended up going into a police station for safety. The next morning, someone broke into the van, took the supplies and two bags of rice and slashed the van's tires. The school supplies eventually wound up back at the center, but the rice bags were never returned.

FAILED

Further mediation efforts by the adult students and the youth group also failed. The dissidents accused the others of "not wanting to build the workers' struggle" and of "using bureaucratic rules and giving us the run around." They also opened up the center to groups such as Garment Workers Organized and the May First Workers Organization. Last week they were active in publicizing the "Rich Off Our Backs" demonstration in San Francisco. The demonstration was co-sponsored by groups such as Vietnam Veterans Against the War and the Revolutionary Communist Party.

The group that now occupies the Danish Hall feels that the EBACA leaders have blown the incidents out of proportion. But the teachers and some of the students told East/West that they were disturbed by the "gangster tactics" and the dissidents' "coup d'etat."

East/West talked to several of the teachers and some of their adult students. One teacher said, "they had it all planned. They refused to come to the open meeting called by the students." Added one Cantonese-speaking student, "It is a serious matter. They took the center. What is the purpose in getting the center? The teachers let them sell their paper. We tried several times to get them to talk without success. We came half-way."

INTENTIONS

"They may have good intentions, but they don't have correct methods," says one teacher. "The two are not separate. If they continue to make these mistakes and cannot accept self-criticism, they are going down a dead end. Intentions and actions are inseparable."

The EBACA teachers feel that the takeover will ultimately work against the other faction. They "want to organize in the work place, but they don't believe in democratic rights," says one teacher. One teacher says the dissidents are interested more in political issues than in discrimination battles in the Asian community. One dissident member reacted strongly to this criticism by saying they could organize on both levels.

The issue of politics versus concentrating one's efforts on Asian or Chinese American community issues has plagued progressive groups in San Francisco also. The progressives have tried to sweep their differences under the rug, for the "sake of the movement." In Oakland, the issue could not be swept under the rug. The split seems permanent.

(The teachers at ACMA were willing to have their names used in this article. The progressives who now occupy the Danish Hall did not want to be interviewed at length on the issues. In fairness to both groups, the article leaves out all the names.) □

Canada Bars Taipei Olympic Team

MONTREAL — The Canadian government made it known last week that it has refused to permit athletes from Taiwan into Canada unless they promise not to compete as the Republic of China team.

The Canadian decision, taken under prodding from Peking, was disclosed in a letter to Lord Killanin, president of the International Olympic Committee, from Mitchell Sharp, acting secretary of state for external affairs.

Sharp pointed out that Canada "discouraged all official contact with Taiwan in order to avoid compromising its China policy formulated after establishing official ties with Peking in 1970 and severing relations with Taipei."

DENY ENTRY

Sharp wrote that the Peking government had formally requested the Canadian government deny entry to all participants from Taiwan but that Canada would accept them if they do not use a team designation that includes the word "China."

Lord Killian said that the Canadian position was in "complete conflict" with the Olympic principles forbidding discrimination against participants on grounds of race, religion or political affiliation.

He also said that restrictions suggested by Sharp were in "breach of conditions under which Montreal was allocated the Games."

Taipei plans to send 50 athletes to the Olympics.

Peking said the athletes from Taiwan are welcome to participate in the People's Republic of China team. □

10,000 Swear In as Naturalized U.S. Citizens

WASHINGTON — More than 10,000 persons were sworn in as naturalized U.S. citizens in special July 4, Bicentennial ceremonies in a dozen cities around the United States.

An additional 3,000 person took the oath of citizenship in ceremonies in conjunction with the Bicentennial celebration, which were held on other days over the July 4 weekend and during the following week, including 500 persons on July 6 in the Veterans' War Memorial Auditorium of San Francisco.

The number becoming U.S. citizens ranged from a high of about 7,000 on Independence Day in Miami to one person in Wolf Point, Montana on July 7, Leonard F. Chapman, Jr., Commissioner of the Immigration and Naturalization Service, said. More than 100 different nationalities were represented by the persons becoming new citizens.

The 10,000 was one of the largest groups ever sworn in as citizens on a single day, but not a record. On November 11, 1954, more than 50,000 were granted citizenship in special Veterans Day programs. □

Peking Opens Office for Taiwan Sports Ties

PEKING — China had recently set up a Taiwan Provincial Sports Liaison Office in Peking to "strenghten ties with sports workers of Taiwan Province and other Taiwan Compatriots" residing overseas, according to Hsinhua News Agency.

Director of the liaison office is Tsai Hsiao. □

Peking Recalls Envoy for Shoplifting

TOKYO — A Chinese diplomat has been sent back to Peking after he was caught shop-lifting here recently.

Sankei Shimbun newspaper identified the diplomat as Chiang Pei-chu, second secretary at the Chinese Embassy in Tokyo.

Police declined to comment on the newspaper report.

Sankei Shimbun quoted police as saying Chiang was caught in a clothing store June 19 when he tried to leave without paying for several pairs of underwear he picked out and placed in a paper sack.

The report said Chiang refused to give his name to authorities when he was arrested. Police contacted the Embassy and received his identification.

Police were quoted as saying that Chiang was freed because he was a diplomat and the items he picked were worth only about 2,000 yen ($6.66).

They said Chiang told them he had no intention of committing the crime and he merely picked out the items without knowing the "payment system."

The paper said that the embassy sent him back home last week. □

Scott Off to Peking

WASHINGTON — Senate Republican leader Hugh Scott announced last Friday he will visit Peking from July 10 to July 24. (E/W 6/30/76)

He said he was making the trip at the invitation of the Chinese government and at the request of President Ford.

Scott will be accompanied by his wife and staff members. He is retiring at the end of this year. □

VOLUME 10,
NUMBER 28
EAST WEST 報西東
JULY 7, 1976

EAST/WEST, the Chinese American Journal, is published weekly except the last weeks of August and December by East/West Publishing Co., **838 Grant Avenue, Suite 307**, San Francisco, CA 94108. Telephone (415) 781-3194. All rights reserved. Printed in U.S.A. East/West assumes no responsibility for unsolicited photos and manuscripts, which must be accompanied by a self-addressed, stamped envelope if the material is to be returned. Second-class postage paid at San Francisco, California.

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EDITORIAL

LET'S LEARN MORE ABOUT THE CHINESE AMERICANS

How patriotic are the Chinese Americans?

Don't, for a moment, let the Bicentennial issues of East/West mislead you!

On Fourth of July, there were practically no organized activities in the Chinese communities. In San Francisco's Chinatown, inspite of urgings by the Chamber of Commerce and other civic groups, most flagpoles remained flagless. Some of the so-called Bicentennial ethnic programs were nothing but Chinese songs and dances. You would never be able to find anything in those numbers to enlighten the audience about the Chinese contribution in building America. Organizers of those programs should increase their awareness of Chinese American identity as well as our unique contribution to American culture and society.

Indeed, all of us need to learn more about the Chinese Americans -- our problems, goals, and aspirations; our place in the United States; and our relations to China and the world.

Unless Chinese Americans can feel that we are a permanent part of this nation, any Bicentennial activity would be a meaningless exercise.

That is why we say that don't let the Bicentennial issues of East/West mislead you. A still significant portion of Chinese Americans have reservations of becoming citizens and making America their permanent home.

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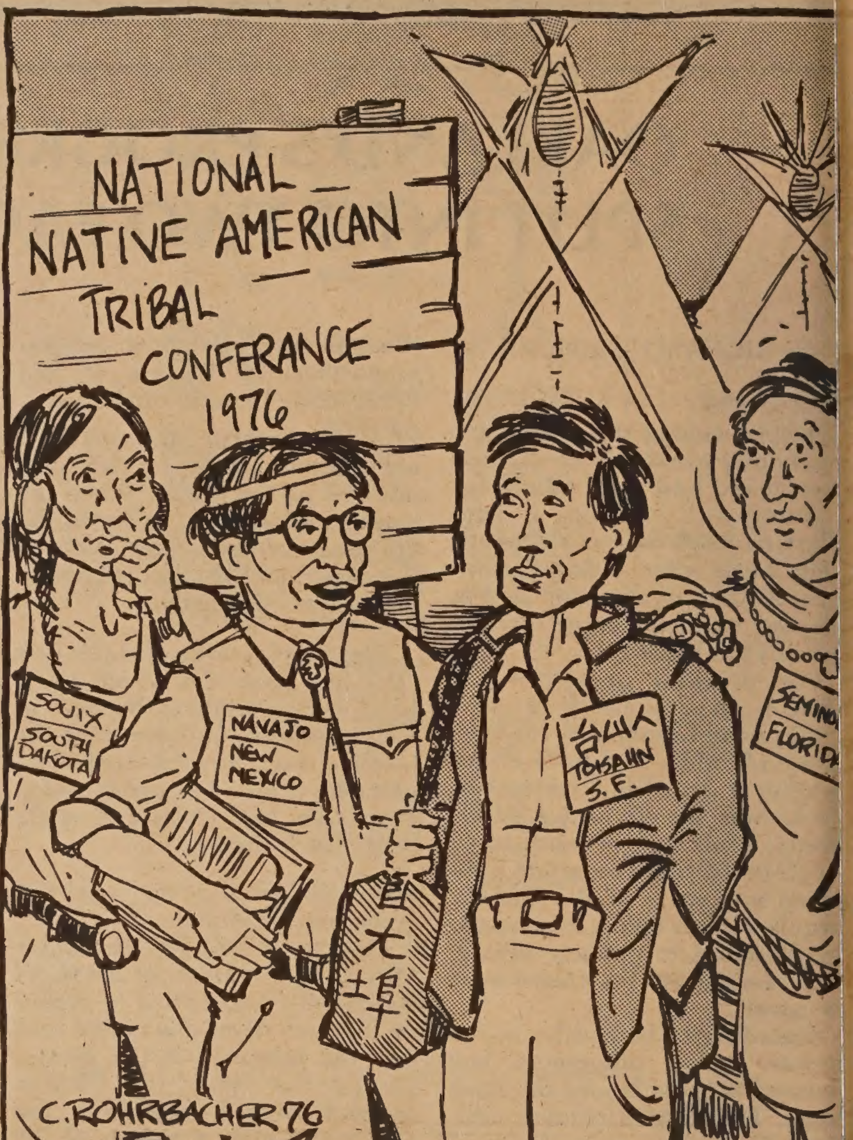
Judge Harry Low:

"LET'S REKINDLE THE PIONEERING SPIRIT"

(The following are excerpts of a graduation address delivered by Judge Harry W. Low at Columbia College, Modesto, last month. —ed.)

By HARRY W. LOW

Since 1950, I have found little difference between the so-called smaller community and the "big outside." Your community or area of life's activity is pretty much what you want it to be. Whatever it is, there will be similar kinds of personalities to deal with, common interest—some entrenched and many newly emerging, and there are equally puzzling problems. The scale may be higher, the quantities greater, the competition more intense. But the opportunities and challenges are much the same. Your choice of place for life's involvement is often a matter of accident. Far more important is that you find satisfaction in what you are doing wherever you are.



SPIRIT

Certainly, there is a special pride in being *from* a small town or *from* a small college. There is also a unique pioneering spirit when one is part of an area such as this. That spirit is ever present.

The gold is gone, the resources diminished, but the distinguishing characteristics of this historical community are still here. Those who had the foresight and courage to settle here formed this exceptional community, of which your college is an integral part. Columbia, Sonora, Twain Harte, Miwuk, and Chinese Camp, are constant reminders of this frontier past.

We need to rekindle this pioneering spirit. Those who formed this community blazed a trail. They also set forth a challenge. Revive that quality for inventiveness and imagination. Develop your capabilities so that you live life to the fullest. Show that same pioneering predominance of courage over timidity. Like those who settled here, show that you have an appetite for adventure and challenge, over a love of ease and pleasure.

LION

You are the sons and daughters of Tuolumne: "Lion's Ground." And, like the California lion, who gave this country its name, let out a roar now and then. Let others know you are present. Not a braggert or boaster, but that you are ready and equal to a challenge, that you will make a positive contribution; that if given the right opportunity you are anxious to accept. With the vigor of those Jason's Argonauts of early Columbia—with muscles bent, nerve strained and mind intent—you will be worthy of the opportunity and trust afforded you.

No one should be ashamed of an occasional discouraging setback. Think of the greater difficulties that those before you endured and overcame. Those early settlers of Chinese Camp showed a persistence and determination that overcame the despair and discrimination practiced on them. They refused to be defeated.

Those early Chinese immigrants were taxed excessively, denied access to the governmental process, prohibited from land ownership and segregated in schools. They were Constitutionally banned from corporate or governmental employment, and barred from many opportunities otherwise available to others. Yet they had no reason to admit inferiority or to give in to unfairness. They merely worked harder. They used their ingenuity.

FAVORITE

One of my favorite cases had its setting right here in this motherlode country.

In *People* v. *Hall* a white citizen was charged with murder. A Chinese miner was the only witness who could testify that the defendant killed the victim. California law then said that no Indian could testify for or against a white man. The defendant was convicted in the trial court based on the Chinese miner's testimony. The defendant appealed to the California Supreme Court. He argued that "Chinese were Indians." They looked the same, they are Mongolians. Nature has marked them as inferior as their culture has shown, he argued. The Supreme Court agreed. Chinese were Indians and they should not be permitted to testify. To argue otherwise would be an insult to the good sense of the Legislature. I quote from the case. "Otherwise, to let Chinese testify in a court of law would admit them to all the equal rights of citizenship. And soon we might see them at the polls, in the jury box, or even upon the bench." Certainly the Legislature did not intend that, said the Supreme Court.

CHECK

I first came across this decision when I was a Deputy in the Attorney General's office. As a young lawyer, I should check on its current validity. For if "Chinese were Indians," I wanted to claim my rights as an Indian. While Native Americans were subjected to great discrimination, they were also accorded certain rights for the land that was taken from them. I wanted to claim my share of oil lands, free fishing privileges and free camping on Indian reservations.

Fortunately, the case was overruled long ago. Yet, it is a permanent part of our legal history, that the highest court of California did write such an intolerant and bigoted opinion.

This is all history. The oppressive laws were struck down or changed and equal rights came through lawful means. This is the dynamics of our society and the greatness of our democratic system. In this bicentennial year it is appropriate that we recall and learn from our rich past—if only to prove we are worthy of it. □

Restaurant Pays $7,376 Back Wage to Waiters

SAN FRANCISCO — The own- of a prominent Chinatown staurant here has paid $7,376.90 wage claims to six waiters who ceived less than the State minimum wage of $2 an hour during 974 and 1975, according to epartment of Industrial Relaons last week.

"The employer had deducted ps left by customers from the aiters' hourly wages without osting a sign informing the ublic that their tips were to be sed as a part of the waiters' inimum wage," said State Labor ommissioner James L. Quillin.

Since this complaint was filed, tate law has been changed to rohibit *any* deductions from mployees' wages because tips are eceived. Under AB 232, effective anuary 1, 1976, tips and gratuies are now the sole property of e employee and employees to hom it was paid, given, or left or.

The wage claim was investigted by Ernest Haeusslein, deputy abor commissioner, San Francisco ffice of the Division of Labor tandards Enforcement, State Department of Industrial Relations.

The Division of Labor Standrds Enforcement serves workers vith specific problems concerning ayment of wages, the minimum vage, conditions of employment, ompliance with compulsory vorkers' compensation, equal pay or equal work, and other State abor laws protecting working adults and children.

The Division has responsibility for enforcing these rights under the State Labor Code. ☐

Chinese Junk 'Mon Lei' in Operation Sail

NEW YORK — Among the more than 200 ships of all sizes and shapes from 30 countries which took part in *Operation Sail*, there was one Chinese junk, *Mon Lei*, representing Taiwan. Its skipper, Capt. M.C. Chu and a crew of eight took part also in the parade up lower Manhattan yesterday.

The junk may also be the oldest ship among all the entries. Built in Foochow in 1855, the inside of *Mon Lei* is a veritable Chinese Museum, according to the Chinese Information Service.

The furniture, cabinets and all wooden accessories are handcarved, with figures from Chinese myths and legends. There is an altar for Ma Tsu, a goddess of the sea, widely worshipped in Taiwan.

With a length of 50 feet and three masts, *Mon Lei* is small compared to the tall ships. ☐

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Why are more women buying insurance than ever before?

Sixty-one per cent of American women work. No doubt that's one of the reasons more women are buying life insurance than ever before. But whether a woman works or not, it's a good idea for her to have insurance protection.

Why should a woman insure?

For a married woman, life insurance can provide financial security for her children, build her own retirement nest egg, or pay for the cost of a terminal illness and death, as well as protect a husband against the sudden loss of a wife's contribution to the family. Every wife or woman with dependents should ask herself, "How much would it cost to replace my contributions—financial, or otherwise—if I died tomorrow?"

For a single woman, planning for retirement and providing for the cost of dying are important. Also, her situation could change, or she could run into health problems later that would make it difficult for her to get insurance at standard rates.

Where to go for answers.

See an agent. Whether a woman is married or single, she needs a professional consultant to help her pick the right kind of life insurance. Agents know how to make the process easy and uncomplicated. They take pride in service and are always ready to help.

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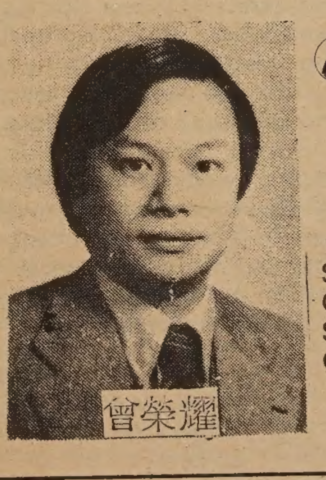
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Sherman Fong

"Let's Examine the Meaning of Independence"

By SHERMAN FONG

(Photo by Kenneth Mar)

One day, I asked my 9-year-old son what "Independence Day" meant and he replied, "Spirit of '76."

"Yeah, but what does it *really* mean?" I asked. He shrugged his shoulders and said he didn't know.

So I asked my 12-year-old the same question. He answered "Freedom! Freedom from slavery by the British." As I stared at my two sons, I saw visions of my money spent on the kids' schooling going down the drain.

I suppose the answer isn't half bad for a 12-year-old. I wonder if adults really think of the real meaning whenever we have a celebration. A few months ago, we celebrated Good Friday. My employer has always given us a few hours off to go to church. In the last few years, the meaning changed. The two hours off meant heading for the nearest bar or going downtown.

IMMIGRANTS

If I asked a recent immigrant from Hong Kong, I probably would have gotten a fairly good answer, since most of them had to learn historical facts when applying for citizenship. So, the average immigrant knows that 200 years ago, our American forefathers signed a piece of parchment stating that they do not want to be part of the British colonies.

If I asked an entrepreneur the meaning of "Independence Day," he probably would say, "The U.S. is spending a quarter million dollars in fireworks for this year's Bicentennial celebrations. Did you know that a "blockbuster" is being shipped from China to Fort Worth, Texas? It weighs 160 pounds and is over two feet in diameter. It's called "Shell of a Million Flowers." When exploded, it will be seen 50 miles away!" (I wonder what the British are sending over —a giant wooden horse filled with 10,000 red-coats?)

"Independence Day" seems to have different meanings for other countries. If I asked a Chinese from Taiwan, he might say it's October 10, the day they celebrate the overthrow of the Manchu Dynasty by Dr. Sun Yat-Sen and the Kuomintang.

If I asked a Chinese from mainland China, he might say it's October 1, the day they celebrate the establishment of the People's Republic. However, the word "independence" may not be entirely correct here.

In the communist countries, they like to use the word "liberated." When Cambodia fell to the communists, the Khmer Rouge said they "liberated" the people from the things that held them captive—the material things, especially the luxury items.

GOALS

These are also the goals of Buddha and Christ, except that the means of achieving it are different. The prophets prefer to do it the slow way—through nonviolence and patience, and through many lifetimes.

If I asked a Buddhist the meaning of "independence," he might respond with a karma and reincarnation theory. He would say, "When one is born in an independent or free society, his responsibility becomes greater. He has to curb his desire for excessive material things. If he becomes over materialistic, his life becomes cluttered, and he loses spirituality. "Things" become more important than fellow man. What about the next time around (as in reincarnation)? A soul which fears that it'll make the same mistakes next time may pick a less independent life. It may decide to be born in a communist country."

A Taoist priest might say, "There appears to be certain laws in the universe. When man goes against these laws, he becomes out of harmony with the universe. Independence and dependence, contradictory as they may seem, must go together. When man becomes too independent, he will soon find forces working gainst him to make him dependent."

I always wondered, whenever there is a calamity, such as a major illness, a dam breaking, or losing a war—that this is something man has brought upon himself to make life start again from zero for him.

YIN AND YANG

Students who study the Yin and Yang influences (the theory that everything in the universe has it's opposite, i.e., good and evil, male and female, dark and light, etc.) wonder if it is possible for all nations to be independent? Perhaps not, since the Yin and Yang principles state that there must be the two opposites. So when we see nations become independent, we also see other nations become dependent. Coming from a state of dependency, a nation learns to appreciate independence.

If I asked a sociologist his opinion of "independence," he might say that all the gadgets man invented were supposed to give him a little more independence. The automobile, when first invented, gave man a lot of independence. Then luxury became a necessity—and now we're "trapped" by the auto. We can't do without it. Is this independence or dependence?

If I asked my father about "independence," this would probably be his answer: "Once there lived a beggar in China who didn't have a cent. He was extremely happy and always singing. One day, someone gave him a large sum of money. Then he began thinking about things—like how to guard the money from robbers. Perhaps he should invest it? Or spend it? He began to be confused. He stopped singing. His happiness was gone—once his spirit was free and independent, now it was saddled with responsibility." These words remind me of an English journalist who once wrote: "It is not the greatness of a man's means that makes him independent, so much as the smallness of his wants."

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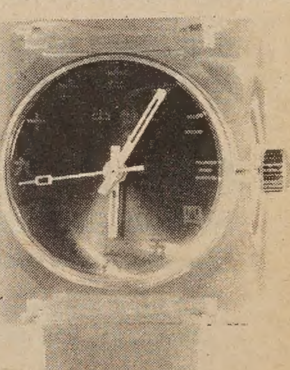

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CHINESE WORD-A-DAY

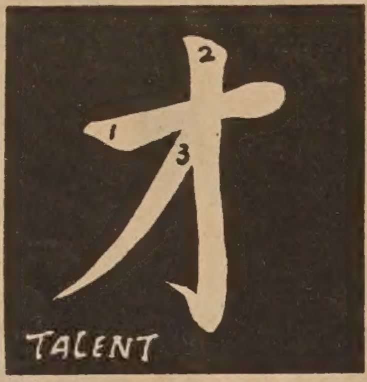
"TALENT"

The word "talent" or "ability" looks like half of the Chinese word "tree," and this makes very good sense. Half of a tree reminds us of a tree being chopped down. What for? It is for the many uses and benefits that it'll bring to mankind. Why does it have to be a particular tree? It is chosen because it is good, it is suitable, and it has "talent."

A story comes to my mind about the great philosopher Chuang Tzu and his pupils who were hiking in the mountains. The pupils were curious and wanted to know why the lumberjacks didn't cut down a particular tree which was tall and beautiful. One of the lumberjacks said, "Because it is useless."

Returning from the hike, a friend invited the group for dinner and asked his son to kill one of their two wild geese for dinner.

"Which one should I kill?" asked the son. "One can sing while the other cannot." (What? A goose can sing? It is kind of wild, but remember — it was a wild goose.)



Cantonese
tCHOI
Rhyme with BOY

Mandarin
TSAI

"Spare the singer and kill the listener," the father ordered.

One of the pupils was very confused and questioned the philosopher:

"Master, the tree was spared because of its uselessness. But then the wild goose was killed for the same reason. What shall we do then?"

"As for me," said the philosopher, "I'll try to balance myself between usefulness and uselessness."

What wisdom! Go neither for extreme right nor left. But go extreme middle!

Gordon Lew

J.K. Choy

"Be Good Citizens of the U.S. and the World"

By J.K. CHOY

The Founding Fathers of these United States used Freedom and Liberty as the corner stones for organizing the United States of America 200 years ago in Philadelphia.

For the preservation of the Country, they wrote a constitution separating the government into the legislative, executive and judicial branches. Throughout our history, in spite of political changes and civil and foreign wars, our people, with the help of the Constitution, have dynamically and constructively, preserved Freedom and Liberty.

Our government is a republic and not a democracy. That is, it is a government by representatives and not by the people directly. The people exercise indirect control and supervision of the government through the democratic and legal process.

MORAL

Hence, our Country needs moral, educated and experienced leaders to run and to supervise the government, leaders who have a sound liberal education and are well-read in the Great Books of the great world civilizations, including that of the Chinese tradition. The Jews have given us Christianity, the Greeks democracy, and the Romans law. We should learn from other great civilizations.

J. K. CHOY

I urge all my fellow Americans to be good citizens of the United States, and of the World. Our newcomers, who have immigrated to these States, should petition to become citizens as soon as the law allows them to do so, in order to join all Chinese Americans to service to our community, our country, and the less fortunate of humankind in all parts of this world. □

Taipei Vows Nansha Defense

TAIPEI — Chinese garrison troops will fight to defend the largest island in the Nansha (Spratly) Group, which has been claimed by the Philippines, a National Defense Ministry spokesman said last week.

The spokesman, Maj. Gen. Li Chang-ho, told a press conference here that Nationalist Chinese troops stationed on Taiping Island would fight to defend it against any intruders.

A Swedish-Philippines consortium began drilling for oil off the Nanshas last month on the Liletan (Reed Bank). □

Hong Kong Sends Eight Penguins to Peking Zoo

HONG KONG — Eight penguins were sent by the Oceanic Park to Peking Zoo June 30, according to Ta Kung Pao.

The penguins, about two to three years old, are natives of South Africa. They have been kept in the Park for a year.

The Peking Zoo will give the Park a number of Chinese cranes in exchange for the penguins. □

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A STATEMENT FROM NORTH EAST MEDICAL SERVICES

NEMS would like to inform the community of developments regarding the rental of space in the new Chinese Hospital Comprehensive Health Care Center (CHCHCC), and of the special conditions imposed on us by the Department of Health, Education and Welfare (HEW).

Recently, NEMS has been awarded supplementary funds to be used in obtaining a permanent facility. These funds must be obligated within a set period of time or they will revert to the Government. Under the special conditions of the grant:

1. NEMS shall attempt to negotiate a rental lease agreement with Chinese Hospital and submit it for review by all pertinent HEW offices.
2. Funds from these accounts cannot be disbursed without HEW approval.
3. NEMS must submit a feasibility study which evaluates the desired facility and options available for at least three other facilities.

While NEMS will indicate its preference, the final decision will be made by HEW.

It has been, and still is, NEMS' first priority to locate its permanent facility at Chinese Hospital. A proposed lease, which has been recently received from Chinese Hospital and is now being studied by NEMS, will be the basis for negotiations.

Because of the above special conditions, we have to consider other options including the possibility of NEMS purchasing its own building. If a building were purchased, the mortgage would be paid off in approximately 20-25 years and the only expenses from then on would be maintenance, insurance and utilities.

It is difficult for any lease arrangement to compare favorably financially with owning a structure, for at the end of the lease term, NEMS might be forced to move if such a new lease were too expensive. If other space were not available or were too expensive, NEMS would either have to close down or meet increased rental cost by decreasing services provided and/or reducing the number of recipients served.

However, the financial aspect cannot be considered alone as there are good reasons for leasing from the CHCHCC that cannot be given a dollar value. Therefore, Chinese Hospital and NEMS must negotiate a long-term lease that approximates as closely as possible the advantages that can be obtained by NEMS owning its own permanent structure; this would help us to convince HEW that leasing from Chinese Hospital is most desirable from overall community standpoint.

Both Chinese Hospital and NEMS are important community assets. Chinese Hospital has served the community for more than 50 years, and its importance and contributions are known to all of us. NEMS, while relatively young, has been serving the community for six years, and is currently providing health services to approximately 7,300 people in our area. NEMS as a viable continuing agency must be preserved, for there will always be people in our community who otherwise cannot afford, or find it difficult to obtain, adquate health care.

We regret that there has been an unfortunate misunderstanding by some that NEMS has made a firm commitment to lease from Chinese Hospital. In our exploratory discussions and written communications, we have been careful to indicate that, while this is our desire, a formal commitment will have to be contingent upon (1) an affordable price, (2) availability of funds, and (3) HEW approval.

NEMS will continue to strive towards negotiating a lease which we hope will be acceptable to HEW and we will continue to work diligently in the best interests of the entire community.

LIFE IN A SHOOTING GALLERY

Part 4

By PETER ENG

(Interview Conducted by Dan Borgstrom)

Something went wrong with my reel to reel, and so I took it to Gun Fighter Hill. That's what they called it; a section of the Air Force base, and they had the biggest PX of all the PXs. It was almost like a little shopping center, and there was a little shop that repaired stereos. So I took my reel to reel over there and turned it in to them to fix. That took about a week.

Ok, that was some time in '72, and almost a week later, I was pulling night shift. At about 6 o'clock in the morning I heard these *rockets*. A Viet Cong rocket attack, you know. It wasn't in my compound and it wasn't on our airstrip.

But where? You never could tell. Finally, when I got off that morning, I hitched a ride over to Gun Fighter Hill to see about my reel to reel, and man, they had blown up the PX.

I mean, 13 rockets is what they sent into that place. Everything was gone, everything was messed up, and it was still burning when I got there; and I remember that clearly because I thought my reel to reel would be gone too. But that little repair shop was all the way over to the corner of Gun Fighter Hill, and so no problem.

Later I heard some GIs got killed there too, and then I found out that, just the day before, they had loaded that PX with 13 Sea-Land trucks—that's the big trailor type they used in Vietnam to carry PX goods and stuff, and they'd really filled that place up. The very next day the Viet Cong sent over 13 rockets and blew the hell out of Gun Fighter Hill.

LONG

See. We'd been waiting a long time for that PX to restock, because we were really running low on some stuff. We had to wait a hell of a lot longer. Of course there were some smaller PXs around, one at China Beach and another at Monkey Mountain, but they never got Gun Fighter Hill back together again as long as I was in Vietnam.

These rocket attacks went on all the time, that's why they called it "Rocket City". But a lot of these guys, even me, after 3 months of running to the bunker . . . I got sick of it, man. Because at first, you would be running down there, and there's no lights on down there, and there're roaches and there're rats and there'd be the smell of other GIs that walk by and need to go and so they'd run down there and do stuff like that when there's no rocket attacks going on. So, after 3 months of that, of roaches, rats, and stuff, I just said, to hell with it. I mean, a lot of GIs just got to a point where, if it's a rocket attack and it's got your name on it to kill you, well, that's the breaks.

That's how I felt . . . we'd have a rocket attack and I and a lot of the guys got to where we would just sleep right thru it; and you'd wake up the next morning and somebody'll tell you: "We had a rocket attack last night."

SOMETHING

I mean, like, we just sat there, like a target in somebody's shooting gallery, and there's nothing you can really do about it. You just sit there. And you're locked in there 24 hours a day for one year, and, in your time off, you just sit there with nothing to do. And every day is like every other day, except for that any night you can be blown away in a rocket attack and the next morning wake up dead.

INTERVIEWER'S NOTE

Fragging *was the GI slang term for this sort of thing. So called because the favorite weapon for it was the* fragmentary handgrenade *which left no traceable evidence as to who did it. According to Pentagon statistics (supplied to the House Appropriations Defense Subcommittee), there were 435 identified fragging assaults between January 1969 and August 1971 which resulted in 85 deaths. Approximately 80% of the victims were officers and NCOs (sergeants).*

For this reason, US troops in Vietnam were not armed except when contact with the Viet Cong was expected. US officers seemed to fear their own men more than the Viet Cong. —Dan Borgstrom.

Other than that, there was just nothing to do, and I just had to look for things to do, just to keep my head together. Like, I used to feed the dogs. There were lots of dogs running there. About 10 or 15 of them used to hang around the mess hall hoping for GIs to feed them. One of them only had 3 legs, Tripod was his name. He'd stepped on a mini-mine and had a leg blown off; it happened to people, you know, and well, it happens to dogs too. That's part of life in a war zone.

Anyway, all these dogs used to hang around the messhall and I used to feed them scraps and stuff off my plate. And then, I'd ask the Vietnamese "mamasans" who worked in the messhall to save extra scraps and pieces of meat and stuff from plates instead of throwing it in the garbage can. And they'd do it for me, you know, and at the end of each meal, they'd have a bunch of meat scraps saved up for me to feed the dogs. And of course I'd in turn do things for them too, I'd get them things from the PX or something; you know, they did me a favor and so I wanted to do them favors. So anyway, I'd take this meat out and feed it to these dogs.

. . . it doesn't sound like much, but over there in Vietnam it was something to do, something to be doing. Something to keep my head together with. See. You just had to look for things to do to keep your head together and keep from cracking up.

Of course, there were a lot of other GIs out there who fed the dogs too. I wasn't the only one. And a lot of them would take a dog into their hootches and keep it as pet; eventually, I had my dog too. I adopted a little puppy, and called him *Ming* —Ming junior, actually, after a dog my family had back home in New York.

And later I had a cat too, a big yellow cat named Hulk. There were only about 2 cats in the whole compound. Hao Chan, my friend I used to visit in Danang, told me the Vietnamese like to eat cats. At first, I didn't really believe it, but I guess it was true. I tried to take the cat back to the States with me when I left Vietnam, but I found it would cost me about 3 or 4 hundred dollars. The cat would have to be put in a kennel for 4 or 5 months and kept under observation. See. They consider anything that's been in Vietnam to be contaminated. All they let you bring back is your personal effects, even the clothing that you wore over there had to be left there.

Peter Eng (right) and his brother Tom at their San Francisco home. (Photo by Dan Borgstrom)

PRISON

A cat and a dog can do a lot for you in a place like that. It was like a prison. You're locked in there, as I said, 24 hours a day for one year, thousands of miles away from your family, from your friends, from everybody you knew and wanted to be together with; and you had nothing to do in your time off. You're just locked in there—along with thousands of other guys who are also away from everybody they like and want to be with, and have nothing to do in their time off. Some go alcoholic, or become junkies, others just crack up. And a lot of guys over there were just impossible to get along with. There were a lot of hostilities.

Like, my very first day in Vietnam, I nearly got killed—by another American GI. That was before I came to Marble Mountain; I was at Cam Ranh Bay where all the "newbees" (new guys) come into Vietnam and wait a week or so for assignments. And so while we were waiting, they had us go around picking up debris and stuff like that. Anyway, the sergeant had me and this black guy go out the gate and pick up stuff along that dirt road out there. Well, we went out, picking up stuff along that dirt road, and we got to a bend in the road where we were just out of sight of the gate.

And this truck came speeding down the road like they were going to run over us. They didn't slow down or anything, and we just jumped out of the way at the last minute. The black guy, the guy who was with me, you know, yelled: "Son of a b. . . !"

SHOTGUN

And right there, the truck stopped, and the guys in it got out, and the "shotgun" pointed his M-16 at us, and the driver said: "What did you call us?"

And the black guy with me said: "I called you a bastard!" and he just really laid it on. But I was worried we were going to get blown away, because I could just tell from looking at those two, the driver and the shotgun, that they'd killed people before. You could tell, you know, just by looking at them; these people had killed in combat and just didn't give a damn whether they killed us or not. They were that kind of people, and here we're calling them names and stuff and coming on so strong.

OURSELVES

I didn't want us to get blown away and, so finally, I said to them: "Look, we're all Americans, all on the same side, and we're here to fight the Viet Cong. So what are we doing here fighting amongst ourselves?"

They kind of laughed and, finally, the driver said to the "Shotgun", "We gonna blow 'em away, or we gonna let 'em go?"

Well, they finally got back in their truck and drove off; but for a while I thought they might kill us. Or maybe they were just trying to scare us, knowing that, being in Cam Ranh Bay, we were "newbees"—new in Vietnam. I don't know; but they were the type that just didn't give a damn one way or the other, and they might've been able to get away with it too. We were out on that dirt road you know, nearly out of sight of the gate guards, and if somebody'd found us dead they might've just assumed the Viet Cong had done it.

Anyway, that was my first day in Vietnam, on my birthday too; before I got to Marble Mountain. You know, they had a little *war* going on over there! Not just against the Vietnamese, it was Americans against Americans too. It was everybody against everybody.

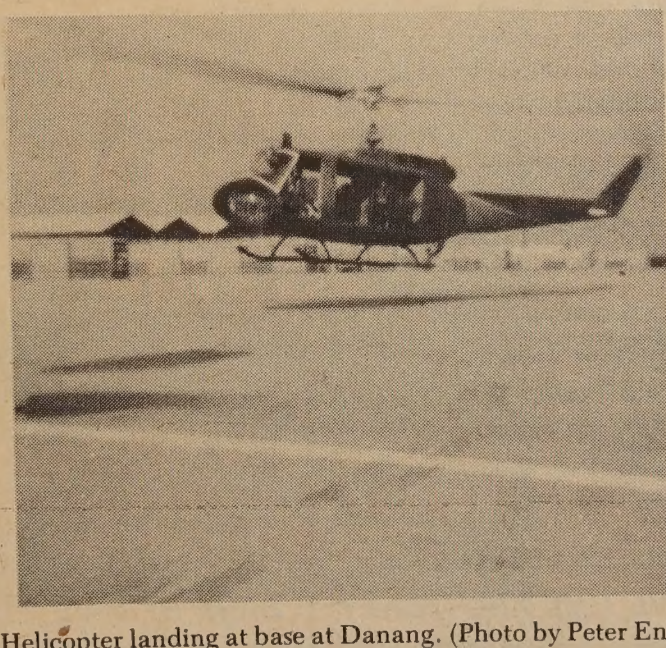
SIGN OUT

At Marble Mountain, and other places too, they wouldn't let you hold a rifle in your hootch (barracks) over night. The tower controller had the weapons, and you had to sign out for them, for reasons like going somewhere outside the gate in a truck, and then you had to bring that weapon back within a certain time limit.

See. They were afraid that you're going to take that rifle and be shooting up the compound . . . and you have to realize that a lot of the officers got killed too, you know—by their own men.

. . . There were a lot of instances, I remember, of GIs fighting over prostitutes . . . One time, this E-5 sergeant snuck a girl in, and had his fun, and then gave her to another sergeant, a friend of his named Paris. And he had a

(Continued on page 8)



Helicopter landing at base at Danang. (Photo by Peter Eng)

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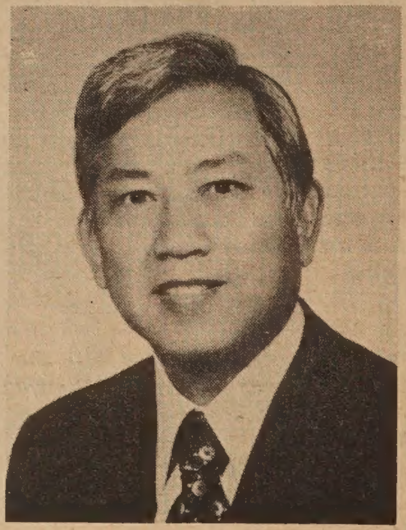

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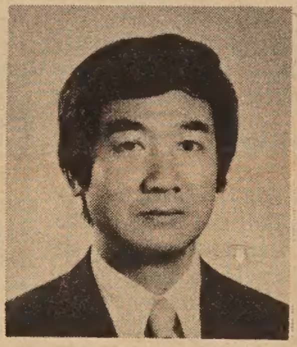

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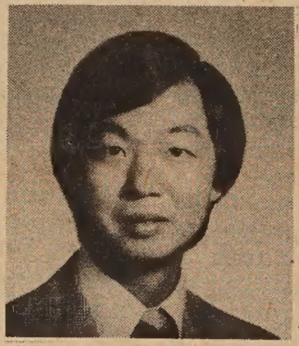

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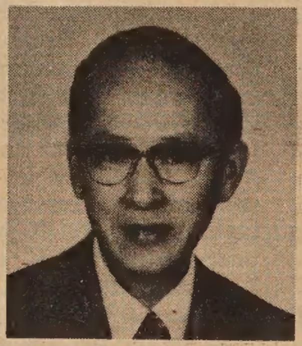

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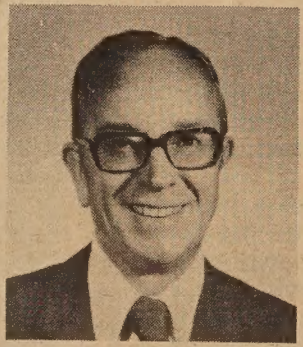

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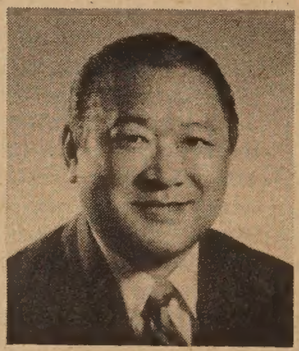

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DEEM SUM

Hughes on Hughes

After sending our cable to our Richard Hughes (E/W 6/30/76), we received a letter from him, saying:

"Thank you for your characteristic cable. You should not have gone to that trouble. As you know, many others—including some friends in Hongkong—were equally confused and misled. And I have told them that amusement is the correct reaction as THE Richard Hughes would himself have been vastly amused at the confusion. (We had exchanged correspondence and I do wish I had met him personally.)

"Seriously, it was very moving to read your generous obituary. And my wife says that, in Chinese tradition, it means good luck, because I have now begun a second life . . ."

* * *

All the speculations around the world about Chairman Mao's health must have caused quite a stir in Peking.

The Chinese seldom comment on foreign speculations. But on July 1, the fifty-fifth anniversary of the birth of the Chinese Communist Party, papers in China printed a huge picture of the smiling Chairman sitting in his library.

Some even printed it in full color.

This may be a subtle way of telling the Chinese people and the world the Chairman is still quite healthy . . . to pose for pictures.

But probably not well enough to see foreign dignitaries.

The only foreigner who knows the truth could be an Austrian neurologist, Prof. Walter Birkmayer. He is reportedly asked by the Chinese to treat the Chairman. Der Kurier, a Vienna paper, said Dr. Birkmayer went to Peking last month and will be back on July 12.

* * *

You read about the Washington sex scandals and Richard Nixon's girl friend in Hong Kong, etc., etc.

Well, as one Chinatown resident said to another, "What else is new?"

Ask Ming scholar Chaoying Fang of Columbia University. He'll tell you.

Fang, who reads Korean and is quite a historian in Sino-Korean relations, said once that he came across some notes in Korean. These are orders of the Chinese emperors taken by the Korean emissary for Korean beauties.

And not ginseng.

As the Cantonese would say: all emperors (or top political leaders) are *hahm sup*. ☐

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VETERAN RAPS

(Continued from page 5)

good time and then went out to the P.O.L. shack to check on something. While he was gone, another GI went into Sergeant Paris's hootch, pulled the girl out of bed, and started taking her down to his own place. Well, he got about 2 blocks, and Sergeant Paris found out what's happened, and got in a duce and a half (truck) and caught the GI walking down the road with the girl. He stopped right in front of this guy, headed him off, you know, and said "What the hell do you think you're doing, man?!"

And the guy says: "I'm taking the girl." And then he pulled a knife on him, jumped up on the running board, and said: "What are you gonna do about it?"

And so Sgt. Paris started shifting gears, reading to hit the gas pedal, and get the GI off. And then the guy stuck the knife under his neck and said: "Get out." And so he got out, and it was going to be a tangle.

Then the sergeant that'd snuck the girl in, he ran up there and confronted the wielding GI and said: "What the hell's going on here!? That chick is *his!* Now give her back!"

And 2 or 3 other guys got there too, and so this guy with the knife that'd tried to take the girl backed off and said: "I'm sorry man. It's a misunderstanding," and stuff like that—which was a lie. I remember that one clearly, because it looked like someone was going to get stabbed.

HOSTILE

That was the kind of stuff that went on over there, a lot of those GIs just got really hostile, you know, being locked in a place they didn't want to be, like in a prison. But there was especially a lot of hostility toward me, because being Oriental, to them, I looked like the Viet Cong, like the people who were firing those rockets at them. Like I'd go into the EM (Enlisted Men's) club and I'd hear people saying: "What's that *gook* doing in here?" So usually I wouldn't go in there alone. It just wasn't cool. I'd go there with some other guys from my section.

Like I said, I got better treatment from the Vietnamese people than from some of these American GIs. That's why I always snuck down to Danang City when I was off duty—I just wanted to get away from that compound and some of those people as much as I could.

And then, there were some who became alcoholics,, and others who got into smack (heroin). I remember we had an E-5 sergeant who was having some problems with his wife who was back in the States. He would come over to my hootch. . . . there were occasions when I didn't sneak down to the city, and so I stayed in my hootch and listened to music, you know, and then he'd come over and we'd talk.

He'd received dear John letters; and so he'd come over and we'd talk and he'd bring over 2 viles of smack. Here in the States a vile of smack like that would sell for over a hundred dollars a piece, or maybe 2 or 3 times that; but in Vietnam, it cost only about $2 for one. Anyway, he had this smack, and he'd sit at my table, and he'd take a COOL cigarette and he'd take the tip where the tobacco is, and take the tobacco out till it was about half-way out and then replaced it with that white powder. He'd pour it in, and pack it good, you know, seal it up, and then light it. And that's all he did.

STONED

He'd smoke and smoke and smoke that stuff. And he was in charge—he was a sergeant, you know, and he was getting stoned, messing up left and right, and coming to work at 10 o'clock when he was supposed to be at work at 7. Stuff like that. And the officers were getting down on him.

The last I remember, his time was almost up, and he was getting ready to leave. But after our talks, somehow he got himself together. Somehow, he made up with the wife and he came pretty good. He was able to lick it.

But that's what happened to a guy when he didn't have family and friends back home who cared about him. You know he *wanted* to get stoned, he wanted to forget all about it.

Looking back on it, I just want to say how much I owed my family and friends back home who wrote me letters all the time. There were my brothers Walter, Tom, and Milton, Jane, Margaret, and MaeMay, and of course my parents. There were also friends who wrote me; there was an Irish girl, she had muscular dystrophy and she used to write me a lot, and every time I go back to New York now, I try to visit her. I really got a lot of support from the letters she wrote me. Her name was Margaret Dockery.

And there was Maureen, who is now my fiancee. She wrote.

You know, just looking at what happened to those guys who didn't get letters from their family or friends and just sat there feeling nobody back home cared about them, you know, just looking at what happened to some of them, I can see how much I owe my family and friends back home who wrote me and gave me their support . . . ☐

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Victor Sen Yung Speaks on Bonanza and Growing Up in Chinatown

HOLLYWOOD — Many people will not recognize the name of Victor Sen Yung as being that of a television celebrity, however, almost everyone will recognize the familiar face of the character "Hop Sing" from the television series *Bonanza.* Having played parts in numerous motion pictures and television shows in addition to *Bonanza,* Sen Yung has often been asked about his portrayal of Asian roles in Hollywood films.

Victor Sen Yung.

"Stereotype! So much has been written pro and con. Matter of fact, there are so many degrees of stereotypes and interpretations, that no matter what role I was to play, whether it be a Chinese, Filipino, or any other Asiastic, there will always be someone bringing up the subject of stereotypes," said he.

"I can only say that I am a *Character* actor. I earn my living working as an actor. The roles I perform, whether on stage, television, or motion pictures, I try to do honestly and to the best of my ability in relation to the script, the director, and the producer," he said. "Available roles are so few today that it is impossible for an Asian actor in Hollywood to make a living on acting alone. This means there is that much less representation of Chinese in American films."

RESPONSE

In response to the many letters by viewers concerning the queue he wore while portraying "Hop Sing", he replies, "I cannot say it was anti-Chinese. All I can say is that it was and is a historical fact that the Chinese here in America, during the period in American history that *Bonanza* set, wore queues, and that, if I did not wear on in the series, I would have been misrepresenting fact."

The son of a Chinese antiques importer Sen Gam Young, Sen Yung was born and raised in San Francisco's Chinese community. He was placed in Chung Mei Home after the passing of his mother during the influenza epidemic in 1918. Later he attended Commodore Stockton and Francisco Junior High. He counted his joining of Boy Scouts Troop 3, the Chinese YMCA and the Lake Tahoe Conferences as his most important experience during his youth days.

ROOTS

After Francisco came the High School of Commerce and then the University of California at Berkeley where he graduated with an A.B. in economics. He went to graduate school at the University of Southern California where he studied cinema arts.

In regards to his ancestry, he prefers to be called an American of Chinese descent. He feels that this describes his identity better than the term American Chinese.

"It identifies me in terms of my roots, my blood, and my Chinese food, as opposed to any oth national group. As Chinese, I a identified and am a part of th Chinese populace which includ Mainland China, Taiwan, and u the overseas Chinese. Overseas "Wah Kue", are those of us a over the world who have th common denominator of havin come from or are descendants ones from China," he said. "W are in Malaysia, the Philippine England, Canada, Tahiti, Franc Mexico, and in fact all over th world. There is Mainland. Ther is Taiwan. There are us. We are i the middle because we can wo with both. But we are all Chinese."

"I would like to see Taiwan, such is possible, become a pr tectorate of the United States was the Philippines at one time Sen Yung said. "I would like to s better and improved relatio between the United States an Mainland China. I would like see the Overseas Chinese workin closer together and cooperatin for the betterment, moral uplif and pride of all Chinese. believe the problem today economic. Not political. Not soci logical," he added.

At the age of 61, Victor Se Yung is still in the acting pr fession, but now as a freelance When not acting, he is usuall managing his many businesses. ☐

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260 Attend Oakland Project Dinner Meeting

OAKLAND — 260 person attended a dinner meeting for th East Bay Asian Local Development Corp. June 26.

Ken Kawaichi spoke on th history of Asians in America. Te Dang and Andrew Todd Ge presented the history of th EBALDC project to acquire th old Lyon Moving and Storag Warehouse on Eighth and Harrison Streets for the development o a community multi-service center (E/W 1/14/76) The meeting wa emceed by Ed Sue. ☐

Seoul Seeks Fishing Pact with Peking

SEOUL — Park Tong-jin, min ister of foreign affairs in Seoul said that to conclude a fisherie agreement between Seoul an Peking would be "the most realistic way to ensure orderly fishin operations and prevent dispute off the west coast of Korea."

Testifying before the Nationa Assembly Foreign Affairs Commission, Park expressed worry that succession of incidents such as th recent Chinese capture of Korea vessels might raise the possibilit of armed clashes between the tw nations. (E/W 6/16/76)

Peking has charged that South Korean fishing boats had been poaching in Chinese coastal waters.

Seventeen fishermen and their two boats were released by China shortly after their capture last month. They returned to their home port June 25. ☐

WILLIE KEE: A FIREBALL OF A CAMERAMAN

Willie Kee.

By LINDA GREENHOUSE

OAKLAND — Willie Kee, the vibrant and dynamic cameraman of KTVU Channel 2 television news, recently won first place in feature, second place in news and third place in feature in the Bay Area Press Photographers Association competition. In addition to these, Kee has just received second and third place in the feature photo competition sponsored by the California Press Photographers Association.

Kee is a fireball of energy, wit and humor. He is always on the go, exploring all the dimensions of his craft and sharing his philosophy of life through innovative use of his camera and subject matter.

CAREER

His career in photojournalism began during his service in the marines in the late fifties. Subsequently, after working at several odd jobs, he returned to photojournalism. He said that he had to overcome "the corrosive peer-group pressure" of the Chinese-american community that tried to instill in him an attitude of resignation and inferiority.

Kee managed to break away and assert himself, working as a still photographer until 1970. At that time, a friend at Associated Press encouraged him to go into television news. The idea appealed to him and he spent the next ten months observing and learning the skills of television news by working with the KRON camera crew on weekends. Realizing that this was what he really wanted to do, Kee landed a job as cameraman for KTVU Channel 2.

Two of Kee's award-winning filmstrips express the skill and sensitivity with which he photographs. The first is called the Bill Board Painters and is a feat of technical expertise and ingenuity. "I climbed up a 150 foot ladder in order to capture the ambiance of the bill board painters' world," he told East/West. The angles and perspectives are refreshingly original and the touch of humor underlying the 150 foot high interview combine to make the film strip lighthearted and captivating.

TENDERLOIN

Another award-winning filmstrip displays Kee's response to social issues. This is a documentary called *The Tenderloin Connection*. The focus of this film is on the activities of the 'night minister', a man who has walked the streets of the high crime Tenderloin District of San Francisco in order to aid those in acute distress. Kee and reporter Stan Atkinson roamed the streets with Don Stewart, the minister, filming him as he talked to people and helped them to resolve their problems. The nocturnal wanderings of the night minister have heretofore been unknown to people outside the Tenderloin. This filmstrip is representative of Kee's talent for capturing an unrehearsed and true-to-life portrait of a person who has lived for eleven years in obscurity.

The two films reflect the qualities of Kee's workmanship which distinguish him from other cameramen. Both the humor and the poignancy of human life come through in these works.

FRUSTRATIONS

In a pensive moment Kee reflected on the frustrations of his profession. "There is nothing to aspire to," he exclaimed. The reason for this, according to Kee, is that "cameramen are locked in by a stereotype. We are known as craftsmen and when new talent is needed, cameramen do not get the chance." Another problem is the pressure of the small time frame within which he must condense and distill all of his work. He praised the workmanship of the film editors at Channel 2 that make this process work with optimal results. In this regard, Kee feels that newspapers have a substantial advantage over television in that they can go into depth.

Despite these obstacles, Kee often emphasizes the comic aspects of life by recounting humorous anecdotes. The classic example is the one in which he talks about people's response to his all black attire. "People always think I must have a deep philosophical reason for wearing all black," he pauses, chuckling to himself. "You know why I wear all black? It's simple! It doesn't show dirt!"

Being a cameraman has its share of excitements, too. Kee recalled that he was attacked by a young female gorilla on a recent assignment. Locked in her passionate embrace, he had to struggle to break away.

"But these are the hazards of the trade ," said Kee. □

Culture Center Plans Tour to Angel Island

SAN FRANCISCO — Chinese Culture Foundation has announced a guided tour to Angel Island Sunday, July 11 at 10 a.m.

The 720-acre State Park is the site of a detention center for Chinese and other Asian immigrants. The area of the detention center is off-limit to the general public, but arrangements have been made by the Foundation to tour the remaining buildings. This special tour will be conducted by Paul Chow.

For reservation, call the Foundation at 986-1822. □

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Newcomers Center Open House

SAN FRANCSICO — Chinese Newcomers Service Center has announced an open house on Tuesday, July 13 from 3 to 6 p.m. The Center is located at 816 Sacramento Street. □

Free Glaucoma Screening in Chinatown

SAN FRANCISCO — Free Glaucoma screening is being offered by Health Center 4 at 1490 Mason Street. Adults over 45 years of age are urged to call 558-3158 for an appointment.

"Glaucoma is a leading cause of blindness among adults in the United States," said Diane Louie, health educator of the Department of Public Health. "Glaucoma, often called the *sneak-thief of sight*, is an eye disease associated with too much pressure within the eye. Early diagnosis is essential," said she. □

TACT RECEIVES HEW HERITAGE STUDY GRANT

SAN FRANCISCO — The Association of Chinese Teachers (TACT) received $39,000 for a project on "Chinese American Heritage" from U.S. Department of Health, Education, and Welfare funds, announced Dr. Edward Aquirre, Regional commissioner of the U.S. Office of Education July 2.

Visual Communication, Inc. of Los Angeles, received $39,000 for a project on "Asian American Heritage Archival" and the University of San Francisco was awarded $38,000 for the "Bay Area Filipino Culture Education Project."

THREE

The three grants were part of 49 such programs funded in 32 states and the District of Columbia totalling $1.8 million.

"The grants were made," said Aguirre, "under the Elementary and Secondary Education Act of 1965 to encourage the development of opportunities for groups and individuals to learn more about their own cultural heritage and the cultural heritage and contributions of others."

Consideration was given to representative projects at the various educational levels—elementary, secondary, and higher education—and to geographic distribution. Every project, regardless of major focus, is required to show evidence of community cooperation, including the creation of a local advisory council.

"In selecting projects, special consideration was given to applicants proposing new activities and to those not previously awarded grants in the Ethnic Heritage Studies program," said Aguirre. □

Sherman School Returns to Original Site

SAN FRANCISCO — Sherman Elementary School will be holding classes back at its regular location at 1651 Union Street in the fall term, according to Principal Sam B. Cohen.

The earthquake-proof construction work at the school site will be completed in mid-August. Registration will begin in the latter part of August. Parents are urged to bring their children to the school when the fall term begins on September 8.

During construction last term, classes were held at Treasure Island School.

The new phone number at the school will be 776-5500. □

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PROGRAM NOTES

Art Association Holds Chinese Art Exhibit

Nellie Kwock.

SAN FRANCISCO — "Chinese Art in America" will be the theme of an exhibit and demonstrations put on by Bay Area artists at the Artists Embassy Gallery beginning July 9 at 8 p.m. through July 31.

According to Nellie Tom Kwock, its founder, the association provides a forum where artists, teachers and students of Chinese brush painting and calligraphy can promote and share their common interests and talents.

Since its inception in 1972, the association has participated annually in the Hop Jok Fair held in Chinatown and the San Francisco Arts Festival. Members have also exhibited at the Chinatown Public Library and Jackson Street Gallery. Future plans for the association include making educational materials on Chinese art available through libraries and conducting demonstrations in the public schools.

For more information on the exhibit, call: Artists Embassy, 50-70 Oak Street, (626-6974).

Exhibiting artists include: Thelma Babin, Ellen Frank Chan, Pinky Chan, Diana Chang, Linda Chang, Pei Hung Chang, Emerald Jade Chao, Barbara Church, Judy Cunningham, Alan Yu Fong, Clara Lee Goon, Gwen Hardy, Jean Leung, Betty Ng, Nellie Tom Quock, Helene Yu-June Rice, Jimmy Tan, Ching Ying Tom, Kim Kieu Vuong and Lucia Y-M Jyang.

* * *

"Finding Jobs for Senior Citizens and Older Workers", a panel discussion, will be heard at 8:30 p.m. on Sunday, July 11 on KNBR-AM 68 and at 6 p.m. the same day on KNAI-FM 100.

Panel guests include Thomas Tom, Joyce T. Cheng and Hinson Wu of Self-Help for the Elderly; James Yee Garbern and Winnie Young.

* * *

KPIX 5 is now re-running the Tai Chi Chuan program Monday through Friday from 6:30 to 7 a.m.

* *

Chinese American artists and poets will be featured on "Asians Now!" on KTVU-TV, Channel 2 this Saturday at 9 a.m. Hosts for the program are Serena Chen and James Hong.

People's Murals at Museum of Modern Art

SAN FRANCISCO — An exhibition of eight murals will be presented at the San Francisco Museum of Modern Art, Van Ness at McAllister, from July 8 through August 8.

The murals, commissioned by the Museum, have been painted by Bay Area artists including Mike Chin, Terry Chow, Jim Dong, George Leong, Nancy Hom, Richard Likong and Anthony Michado. Also included is a mural painted by children from Bessie Carmichael School here.

The murals in the exhibition offer strong and diverse interpretations of America's past and present often dealing with poverty, discrimination and political excesses.

Museum hours are Tuesday through Friday, 10 a.m. to 10 p.m. Saturday and Sunday 10 a.m. to 5 p.m. ☐

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必須以平等對待新僑

（新僑服務中心主任王寶森）

在美國建國兩百週年的慶典中，我認爲對於百年前來美的華僑，對於美國國家基礎的建樹，是有很大貢獻的。可惜這些勤勞，在昔未爲美國的白種人所認識。希望在這建國二百週年的慶典中，他們能體會到這一點，因而停止一切的反華活動。美國是個移民國家，包括白人在內，大家都是移民。而早期移民的後裔，現在每年仍然有來此定居的，希望他們不會再受到像昔年他們父母所受到的困苦。

大多數新移民都有專業經驗和一定的知識、學術水準，與前昔的移民不同。可惜我國未能善爲利用這些新移民的才能，如果能夠善加利用，對美國社會必然是有利的。而且新來的移民都是守法的好公民和納稅人，許多人已在三藩市、灣區購置了

漠視他們的生產力。

在適應新環境的過程中，這些新移民都經歷許多困苦。有如找職業和求取政府所供給的各種服務，就每教他們感到困難和惶惑。

目前對於新移民的職業、技術訓練仍嫌不夠，因而不能盡將他們安置於適當的職業崗位。許多有大學學位的新移民，亦只有到餐館去做那洗盤碗的工作，這就是一個很顯明的例子，而對我們的社會來說，亦就是人力的浪費。

我希望華人能夠在商業和政府機構之中，享有較高的職位和擔當較重要的職務。並希望每一在美的華人，都能享有與白種人同等的生活。新移民對新的國家既作出他們的貢獻，國家亦應給予他們以平等的待遇。

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一個新的開始

☆中華文化中心助理主任蔣維王——

美國較其他國家的歷史爲短，但弱小民族在美國的歷史上，卻有很大的改變。

在別國家，華人組織很散漫。但美國則不然。只看三藩市的中華文化中心。便可見這個社區有這樣的成果，顯然地是不尋常的。

我認爲特別值得讚揚的，是美國華僑社區的努力，來保留中國傳統，這股熱誠在香港或中國已不易看見。

在美華人的獨特表現，是充滿活力。其他國家的華僑我沒有見到。但在巴西和法國，華僑都沒有獨特的表現。年老的一代固守舊有的習俗，年青的則趨於同化。

在法國，華僑都是各自奮鬥，沒有團結，沒有組織。巴西的華僑多是從事工業，其散漫和無組織，亦與法國的情形一樣。

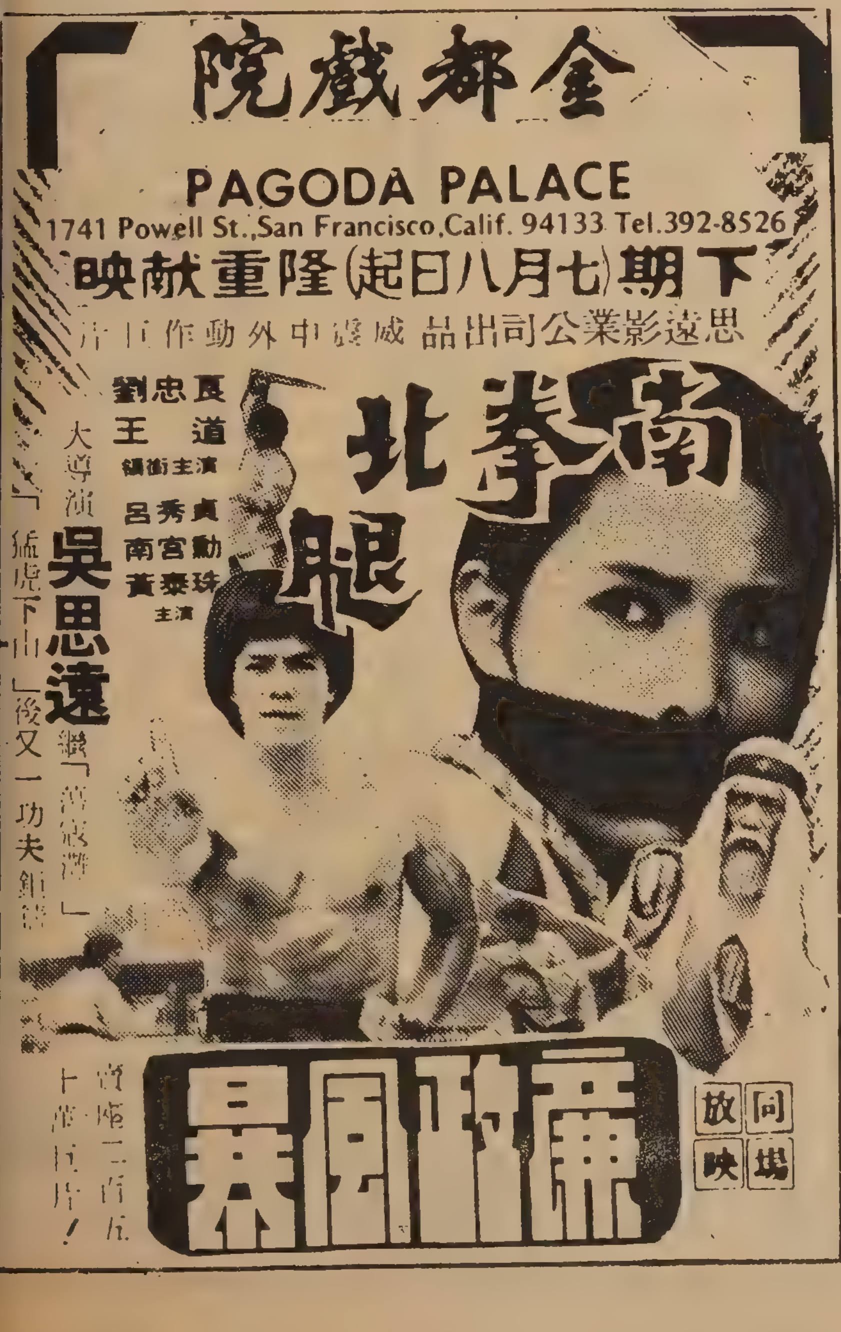
所以我覺得這個社區，尤其是中華文化中心這樣的組織是很特出的，它讓我得以於工作中作出貢獻，同時亦得以從事學習。

我認爲美國華人的生活已有所改進。但希望藉此二百週年紀念作開發點，再有所推展。於三百週年之前，將有更好的工作和更完善的生活環境。

☆☆☆

KUNG FU ADVENTURE AT THE POGODA PALACE

For fans of Asian action films, THE SECRET RIVALS (In Mandarin Chinese with English subtitles) opens in San Francisco on July 8 at the Pagoda Palace Theatre, 1741 Powell St. The film features Don Wong, son of veteran character actor George Wong, Liu Chung-lang, seventh degree karate black belt, as well as a supporting cast of Korean Taekwondo fighting stars. The action is set on the Chinese-Korean border in the pre-modern era and provides an eye-opening realism yet unseen in Asian action features.



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當然我們不能單就經濟一方面考慮，租賃東華醫院醫療中心，其中自有良好理由，不能以錢銀計算。然則東華醫院與本處必須商議一份長期租約，該租約必須與購置樓業之優點相接近，站在整個社會立場來說，方能有充份理由，建議衛教福部批准該項租約。

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讓我們一齊發展未來！

本會是全美第一家純華人資本與經營之聯邦儲蓄貸款會，本會已有兩年歷史。總資產已達一百萬元。

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活期存摺戶五元以上 隨時提款或加儲	九十日期儲券 五百元以上九十日期	壹年期儲券 壹千元以上壹年期	兩年半期儲券 壹千元以上兩年半期	四年期儲券 壹千元以上四年期

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存款二千五百元：免費保險箱，及私人支票

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中國古代的神話

李甲孚

（接自上期） (四)

倒是孔子說得很坦白。孔子說老子好像是乘風雲而上天的龍。自古到今沒有人見過龍，古人一談起龍就想到神，孔子的心目中的老子可能是個神，也可能是個人。我自己是深信中國古代是有老子這個人的，只是史記中的老子列傳寫得太像杜撰的神話了。

現代的人們很欣賞古代八仙上壽的神話。那八個仙人是漢鍾離、張果老、韓湘子、鐵拐李、曹國舅、呂洞賓、藍采和與何仙姑。這個神話最早出現在元劇裏，證明八仙的神話起於元代。

國劇裏演的八仙上壽和麻姑上壽，八仙都要上場，事實上八個仙人中有幾個是假的。

漢鍾離是地名不是人名。宣和書譜記載：唐代的仙人中有一個叫鍾離雲房的，名權，他常說：「天下都散漢鍾離權」，後人就誤會是漢鍾離。

張果老是唐代的方士張果。他隱居在中條山，武則天要召見他，他假裝死了。唐玄宗開元年間命人接他到京師，他沒有住多久又回去中條山中。

韓湘子就是韓湘，傳說他是唐代文人韓愈的侄子，年輕的時候就去學道。清人袁子才說學道的人是韓愈的另外一個族人，韓湘是唐武宗會昌三年的進士。

鐵拐李根本沒有其人，也沒有這個神仙。宋史有一個叫李八百的人，但他不是跛子。

有的書上說曹國舅是宋代曹太后的弟弟。宋史光獻太后傳記載說，曹太后的弟弟曹佾沒有成仙的故事，別的曹姓后妃也沒有人學仙。因此曹國舅也是沒有其人的。

呂洞賓是唐代人，名岩，做過兩任縣令。黃巢作亂時，全家搬到終南山，他自己得了道，不知到那裏去了。他又叫純陽子、回道人、呂祖等。

藍采和傳說是唐代末年的人，他常常携着一只籃子在長安市唱歌。有一天他在濠梁酒樓飲酒時，忽然飛來一隻雲鶴，藍采和騎上雲鶴就飛走了。後來有人傳說他成了仙。

何仙姑是宋代人。她年輕時曾遇見一個異人送了一只桃子給她吃，從此以後她就不餓，能够先知禍福，當地的人爲她蓋了一座大樓，把她像神一樣地供奉起來。

（未完待續）

金山客批世情

操刀生涯

香港一理髮師揮刀傷人，法官判四三年牢。

金山客曰：所以判重刑，以其人「操刀」爲生也。

適當時間

一項社會調查，娼妓活動最適當時間乃中午。

金山客曰：晚上要應酬太太也。

奢侈品

報載：牛仔褲在美國每條售價十二元，在歐洲廿五元，在蘇聯則爲五十元。

金山客曰：蘇聯以工人當家，成爲特殊階級，所以「工人褲」（牛仔褲別稱）亦成奢侈品矣。

欲蓋彌彰

香港一苦力之妻與人有染，勒索「遮羞費」五萬元被拘捕。

金山客曰：「欲蓋彌彰」，此之謂也。

得咳笑、現場錄音

童言

明仔：婆婆，你話阿姑去咗紐約，離呢度好遠係嗎？

婆婆：係呀，離呢度好遠好遠嘅。

明仔：重遠過月球呀？

婆婆：咁又冇咁遠。

明仔：如果冇月球咁遠就唔係好遠咯，我時時都見到月亮嘅，睇得到嘅嘢唔會幾遠嘖。

美國三藩市

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3031 Coolidge Ave.	2 - 1	$400.00	$333.00	$32,900.00
9319-21 Peach St.	1 - 1;1 - 1	$400.00	$302.00	$27,900.00
7887 Sunkist Dr.	2 - 1½	Cash Only	Cash Only	$25,000.00
9706 Thermal St.	3 - 1	$200.00	$229.00	$20,500.00
546 59th St.	3 - 1½	$600.00	$303.00	$29,500.00
2134C 62nd Ave.	2 - 1	No Cash Down	$192.00	$16,400.00
1477 74th Ave.	2 - 1	$200.00	$235.00	$21,300.00
1704 96th Ave.	2 - 1	No Cash Down	$250.00	$22,900.00
1330 104th Ave.	2 - 1	$200.00	$243.00	$23,500.00
PITTSBURG				
62-64-66 Davi Ave.	2-2-2;1-1-1	$400.00	$286.00	$29,000.00
80 Inlet Dr.	3 - 1	$200.00	$213.00	$20,200.00
416 Shore Rd.	4 - 2	$600.00	$343.00	$33,900.00
1729 Vincent St.	4 - 2	$500.00	$320.00	$31,500.00
RICHMOND				
3918 Center	2 - 1	$200.00	$231.00	$21,500.00
747 Ninth St	2 - 1	No Cash Down	$103.00	$8,900.00
SAN FRANCISCO				
269 Parque Dr.	2 - 1½	$1,500.00	$360.00	$32,500.00
SAN PABLO				
2680 Giant Road	8 - 4	$1,400.00	$422.00	$40,000.00
VALLEJO				
156 Rounds St.	3 - 2	No Cash Down	$227.00	$21,900.00

下列房屋，將分三百六十個月供銀期，每月第一日付款，年息九厘所有分期付款將包括本金，利息，稅項及保險在內。
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欲求安治。要求安定民生。繁榮社會。
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本行號稱通商。以流通金爲宗旨。
扶持商業。此通商之謂也。
使大衆有生意做。家家生意好。
但欲能多多放款。必先有多多存款。
此即有賴各界僑胞之合作。令我華埠
旺上加旺。錦上添花。

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請定閱
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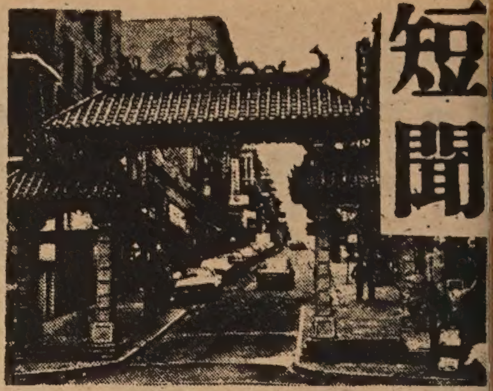
短聞



☆華埠獲藝術撥款

華埠在一九七六－七七財政年中，將獲得市政府撥出之文化藝術津貼三萬七千五百元，約佔由全市數十個團體分享的總數百分之一，由中華總商會主辦之農曆新年慶會津貼三萬七千五百元，較去年增多二千元，中華文化基金會像去年一樣獲一萬元，此筆來自酒店賦稅之文化藝術津貼，共計三百三十萬元，較去年增多卅三萬，係由市府行政官署負責分配。

☆退軍市總署訊

美國退伍軍人管理局北加省三藩市總署宣佈：凡榮譽退伍軍人去世，該局可發給葬費二百五十元，如該退軍不是葬在國家墳場，可另發給一百五十元爲葬地費，如退軍去世的原因與戰時疾病有關，該局可發給葬費及葬地費等共八百元，該等卹金要在退軍去世後二年內申請，過期無效。該局華埠辦事處，設於市德頓街一〇七四號二樓經濟輔導會內，由退軍權益顧問謝錦波主持，辦公時間，逢週四上午八時半至下午五時，爲免久候，最好週四前電話三九七－五三〇五，預約時間，至週四依時到該辦事處與謝君面洽。

☆華人就業會新址

華人就業協進會已遷往士德頓街九五〇號萬華大廈三樓，並定七月六日在新址照常辦公，該會電話依舊爲三九八－八二一二。

☆夏季青少年班

本市中華文化中心將舉行「夏季青少年學習班」，自七月十三日至八月廿七日，共七星期，有書法班、手工藝班、及舞蹈音樂班，每星期上課二次，書法及手工藝班星期二及四下午二時至六時，舞蹈音樂班星期三及五，下午二時至四時。

報名費八元（會員）及十元（非會員），低入息家庭可獲獎學金，學生年齡限七歲至十四歲，地址乾尼街七五〇號三樓，電話九八六－一八二二。

☆文化中心組團將參觀天使島

本世紀初至一九四九年止，天使島爲中國移民來美時的拘留地，至今在破屋的牆上尚留有這部痛史的遺痕，平時封閉，難得參觀機會。中華文化中心特組團由專人導遊，會員收費一元，親友一元半，自購船票（三元半），在漁人碼頭四十三號半碼頭登船，東灣來者，上午十時從卜技利碼頭登船，到達後歸隊，自備午餐，日期爲七月十一日（星期日），時間上午十一時出發，下午二時返市。

☆老人自住屋宇產業退稅優待

加省特稅局宣稱：

於今年一月一日年滿六十二歲之老人，居住自有屋業，年薪低於一萬元者，可以申請領取產業退稅款津貼，申請日期於八月三十一日截止，依法每人可以申請退稅合所繳產業稅款之百分之四至百分之九十六不等。

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旅情

關宇

捉捕陽光享受海水

夏威夷的人是快樂的，他們得天獨厚，氣候好，物產豐，土人都有一副古銅色健碩的胴體，那雙粗重如象的脚跳起舞來，却又那麽的靈活。

一襲大花多彩的夏威夷衫，短褲，凉鞋，外加一個六絃琴（結打），這是夏威夷人的標誌。這個美國的第五十州，確與美國大陸各地大不相同，美國社會以緊張繁忙名聞世界，但當你足踏這裏，便會看到一項觸目的標語——「你現在夏威夷了，輕鬆吧！」

“到這裡來，是要消磨時間，千萬勿讓時間折磨你。”

我們穿夏威夷衫跳「胡拉舞」（李少吟攝）

不錯，輕鬆，夏威夷人是最輕鬆的，從夏威夷衫到「胡拉舞」，都使人有輕飄飄的感覺。我們華人，向來不重時間觀念，所以有「華人時間」的特別名詞，這是遲慢了一小時之謂。但比起夏威夷人，我們華人却還不算是最慢吞吞的。因爲「夏威夷人時間」却遲慢了兩個鐘頭。

公路上，如果有牌招告示，汽車最高速度爲五十里的，駕駛人從不會超過四十五里，這跟美國大陸恰好相反，如果公路最高速度是五十五里的，人們總會駛達六十里。

在夏威夷，確毋須過份重視時間觀念，你到這裏來，是要消磨時間，千萬勿讓時間折磨你。

威基基海灘有着金黃色幼沙，襯着「綠如藍」的海水，椰樹披風，驚濤拍岸，到這裏來度假的人，都希望盡量捉捕陽光，享受海灘的清雅情調，只有傻子才會戴着手錶晒太陽的。莫問時光，只問膚色晒黑了沒有，如果度假回去，臉上無色，那才是虛此一行呢！

赤足紳士裸裎淑女

文明人到這裏來便得回復自然，在街上如果看到有人穿上外衣或未除領帶的，其人一定是初到貴境，赤足紳士，或穿三點式泳衣的淑女，穿插在鬧市中，幷不爲怪，也只有這樣才够道地。

「野」到海濱去可以衝浪，划獨木舟，潛水，這些都是青年人的玩意，其實到夏威夷度假或旅遊休憩的老年人爲數也不少，他（她）們不願意在衆目睽睽之下展露乾癟的胴體，因而建築在威基基海灘的旅舍，都在向海的一方設有凉台，讓房客可以在那裏晒太陽，保有他們一份私生活。

那些上了年紀的老太太，到了夏威夷確也年青多了，除了穿上大紅大綠的「嫫嫫」裝以外，還以濃脂厚粉來掩飾她們有歷史性的年華，在南太平洋的花花世界裏扮演一個快樂的角色。

夏威夷處處翠綠嫣紅，彩色穠艷，襯在長髮女郎鬢旁的大紅花是那麽的迷人，由於氣温適宜，蘭花特別開得暢盛，名貴花環，便以此串成。郊外更遍地野花，隨手掇拾，五彩雜陳，人家花圃，大多栽植木本花樹，花朶壯茂而帶幽香，盛產香蕉、菠蘿、芒果、甘蔗等，近年栽植荔枝，也很成功，有時出牆紅荔，行人可隨意摘食，但侵入牆內摘果，則屬非法行爲了。

威基基滿地金沙

說威基基海灘在陽光下滿地金沙，以地皮價値言，也確是尺土寸金。自從火奴魯魯的繁盛區移至威基基海灘以後，這裏大厦連雲，大部份的旅客都集中住在這一區內，每年到夏威夷的遊客多達二百萬人，全夏威夷人口才有七十五萬，住在火奴魯魯的佔六十萬，和流動人口一比，顯然外地人多於本地人，而外地人大部份住進威基基海灘的旅店裏，連帶造成該區商業繁榮，因爲世界上最好做的生意是遊客生意，任何一個人使用「歡喜錢」是不會客嗇的。

有人埋怨威基基海灘的風光被摩天大厦破壞了，但基於文明時代現實的需求，又有誰能挽此「狂瀾」？而且還有更嚴重的是人口膨脹問題，夏威夷生活指數高，尤以住的消費爲甚。在半山區的小洋房售價五十萬元一幢的絕不稀奇。

遊客多使威基基海灘更形擠擁而熱鬧，每年的夏令期間，要想在那裏佔一容身之地晒晒太陽也不容易呢。

有人說夏威夷是投資者的樂園，特別在地產方面，有許多人都發了大財。最初是中國人得其地利，產生了「地產大王」何清之類的人物，後來日本財團在威基基海灘生根，大購觀光旅店，聲勢顯赫，造成日本人在夏威夷的經濟力量大大膨脹，如今香港財團也注目於這塊樂土了。這次我們在威基基海灘所住的旅店，原是著名的「高希路大酒店」，現爲香港財團所收購，作爲「美麗華旅業公司」的一環，目前大加裝修，將耗資過百萬來裝飾中國宮殿式的門面，管理部門的首長都是從香港調來的。②

☆中國畫會

國慶展出

灣區中國畫會爲慶祝美國二百年紀念，特應本市藝術家使館邀請，將於七月九日在該館舉行畫展，此次畫展題目爲「中國畫在美國」，屆時並由會員當場作書畫示範，開幕時間爲下午七時至十時，展期至本月卅一日。地點在加州三藩市屋克街五十號國際中心大樓內，藝術家使館。作品展出會員有陳雁屛，陳妙萍，陳蘊化，張彤箴，張佩莊，余才仔，趙璧，馮友竹，甄璧珍，吳雪華，李坤，譚清瑩，譚璧玉，王金嬌，黃玉瓊蓮，李月平，金茱迺，蔣蘊明，崔巴巴等。

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JULY 7, 1976 • VOLUME 10, NUMBER 28
• 公元一九七六年七月七日 •
• 第十卷第廿八期 • 每份二角 •

落葉歸根的思想
必須以平等對待新僑
華裔應參與政治活動
一個新的開始

加拒台灣隊入境
奧運召緊急會議

（加拿大蒙特利爾訊）上週奧林匹克國際協會傳出消息，謂加拿大政府決定來自台灣的運動員不能以「中華民國」代表出席奧運，不能持青天白日滿地紅旗，亦不能唱「三民主義」國歌，否則不發入境簽證。

加政府立場早在今年五月由加外長夏普函奧運主席基林寧勳爵澄清。夏普說加政府在一九七〇年承認北京爲中國唯一政府後，與台北斷交，不再鼓勵與台北的任何官方接觸。

加拿大外交部發言人稱北京會多次要求加國禁台灣運動員入境。但加拿大認爲只要他們不用「中華民國」稱號及旗幟，仍可以「台灣」代表資格入境參加奧運。

北京表示台灣運動員可以參加中國代表團一同參與奧運。並在六月二十六日宣佈在北京成立一個「台灣省體育工作者聯絡處」，任命台籍人士蔡嘯爲主任，說「歡迎台灣及旅居海外的台灣同胞中的體育工作者回國參觀比賽」。

觀察家認爲台灣運動員絕不會與大陸的同一隊伍參加奧運。因爲國號是「中華人民共和國」，旗幟是五星紅旗。台灣派人參加這一個隊伍，也就是承認北京的政權。

奧運主席基林寧勳爵對加政府立場十分憤怒。他說奧運不應滲入政治因素。又說加政府曾保證所有運動員均能入境比賽。他說：「我對兩個中國問題不感興趣，但我希望奧運能有極多運動員參加。如果加政府拒台灣運動員入境，開了這一個先例，今後的奧運將不堪設想。」（一九八〇年的奧運已定在莫斯科召開。）

奧運將在七月十七日開幕。北京已表示不能在「兩個中國」或「一中一台」的情形下出席。基林寧氏在加拿大與政府就此事談判，並要求國際奧運協會立即召開緊急會議。

如緊急會議召集不成，則要在國際奧運協會七月十五日（比賽前兩天）的會議上才能決定。

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落葉歸根的思想

（東西報社論）美國華人是否熱愛美國呢？

我們可以在七月四日美國開國二百週年看得出來。在這一個大慶典中，絕少華人團體有慶祝聚會。以三藩市華埠爲例，就是商會及其他團體呼籲大家懸旗慶祝，但華埠樓宇上的旗杆，仍以沒有掛旗的爲多。花園角的鞭炮都是外來兒童放的，與華埠社團沒有關係。

三藩所謂慶祝國慶的晚會，表演的都是中國民間歌舞。我們絕對不是批評這些表演的好壞。而是認爲中國歌舞與美國國慶沒有什麼關係。要是慶會負責人能動腦筋多想一下，就當然應該找一些能反映華人對美國貢獻的節目。其實不單只這三幾位慶會負責人沒有想清楚國慶的意義，就是華人社區中的一般人士，也應該多認識在美華人的問題，認識我們工作的目的與方向，認識我們在美國社會上的處境和地位，認識我們與中國及世界的關係。

如果在美華人仍舊認爲自己不外是個來此暫時寄居的「外國人」，繼續與美國社會和政治保持一定的距離，那麼組織和參加任何國慶活動都是沒有什麼意義的。

我們說這些話，目的是要提醒大家，雖然我們鼓吹在美華人要抱四海爲家之心，可是在這個社區中，大部份人仍然認爲美國不是他們的國家，還是保留着落葉歸根、賺了錢回中國享晚福的思想呢！